

# CHRISTIAN SECRETARY.

PUBLISHED BY PHILEMON CANFIELD, CENTRAL ROW, HARTFORD, FOR THE CONNECTICUT BAPTIST CONVENTION.—G. ROBINS, EDITOR.

"WHAT THOU SEEST, WRITE—AND SEND UNTO THE—CHURCHES."

VOL. IV.

SATURDAY MORNING, FEBRUARY 24, 1827.

No. 5.

## CONDITIONS.

The Christian Secretary is published every Saturday morning, at Central Row, six rods South of the State House, at Two Dollars a year, if paid in three months from the time of subscribing, if not an addition of 50 cents, except where there is a special agreement otherwise. —*Postage paid by subscribers.*

The profits of this paper are, by the Convention, held sacred to the cause of Missions.

A discount of twelve and a half per cent. will be made to Agents who receive and pay for eight or more copies.

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All letters on the subject of this paper, or communications for it, should be addressed to the Editor of the Christian Secretary—post paid.

Much has been said, and much has been written, to disparage the institutions of Jesus Christ, and to cast an odium on those who are constrained to yield a conscientious obedience to his requisitions in his word. The principles involved in the declaration of the Saviour at the tribunal of Pilate, "My kingdom is not of this world," have ever been, and ever will be, at variance with the devices of the unsanctified heart of man.

The exclusive nature of the doctrines, and ordinances of Christianity, has in every age been the occasion of reproach and persecution to the adherents of those doctrines and ordinances. It was this feature in the Christian system, which filled the enemies of Christ with malice and rage; and which roused the inveterate animosity of men, and pointed the sword of bloody persecution against the early disciples of Christ: and as human nature, unsanctified by the word and spirit of God, remains the same to the present day, we are not surprised to witness the exhibition of the same spirit of opposition.

Notwithstanding the Saviour rebuked his disciples, who, on a certain occasion, proposed to command fire to come down from Heaven, and consume his opposers, yet he did not allow in his doctrine, the least deviation from the revealed will of God; thus exhibiting the important distinction between a persecuting, or anathematizing spirit, and that spirit which prompts to a scrupulous regard to the requirements of God.

The religion of Christ teaches to respect the rights of private judgment.—God deals with men as with rational and accountable beings; and he has never authorized his Church to punish the bodies of any, for the good of the soul, "Vengeance is mine, and I will repay it, saith the Lord."

If we take the rule of Christ, contained in the New Testament, as the standard of our obedience in relation to Church communion, we find our duty plain; but if we contemn the wisdom of the Supreme Legislator, and attempt to fix on any other standard than that which his word allows, we find no place to stop, short of admitting all who claim the Bible as their standard, however they may wrest the Scriptures. Further, show us a Church which does not hold to close communion, or which has no test, and we will show in the same Church, a body which must of necessity embrace every human being this side the gulph of eternal despair.

The Congregational advocates for open communion, seem quite zealous to make it appear, that Baptists, in their practice on this subject, are wrong, because they make immersion on a profession of repentance and faith in Christ, the test. But how do the Congregationalists teach and practice, on the subject of Church communion? Baptists commune with all they consider baptized.—Do Congregationalists act thus? certainly not. They administer what they call baptism to thousands of infants, whom they never admit to the communion table.—Does the New Testament teach any such doctrine as this? So far as we can understand the Scriptures, it was not so in the beginning.

Do Congregationalists consider piety of heart, and a correspondent moral character, as the only necessary prerequisites to receiving the sacramental supper? Do they admit pious and conscientious Quakers, who deny all external baptism, to the communion? certainly not. Do they admit any to the supper of the Lord, but such as have in some way submitted, to what is by some, considered baptism? They do not! Where then stands the argument between the Congregationalists and Baptists, on the subject of close communion? It is precisely here.—The Congregationalists require Baptists to admit, that baptism is any thing which the candidate is pleased to consider baptism, irrespective of the rule of Christ; or else, they require them to

consider sprinkling, to be Gospel immersion. And they well know, that if they can induce Baptists to open their doors for communion with Pædobaptists, that they shall have placed us in this dilemma. The truth is, Christ has established a Church in the earth, and given it certain definite rules by which to walk; and he has perpetuated this Church from the days of his flesh to the present time, and he will perpetuate it, until his second coming. And if the present Baptist Church on earth, should apostatize from the Apostolic model, the Head of the Church would prepare another more faithful band, to maintain the truth, and diffuse the light; for He will not suffer the light of Zion to go out.

A certain eminent Congregational Clergyman remarked not long since, "that the works of Andrew Fuller should be received as the text book of Baptists." We have long admired the writings of Dr. Fuller, and on the subject above suggested, we think he has with clearness, and precision, stated the truth; and exposed the mistakes of those, who from a sickly charity, or false zeal for catholicism, would dispense with the plain rule of Christ. We are happy in being able to subjoin the following letter from this luminary in the Church, on the subject of communion, and hope it may be read with prayerful attention.

## OPEN COMMUNION UNSCRIP-TURAL.

We are not aware that the following Letter of the Rev. Andrew Fuller, has been extensively, if at all, read in this country. It is dated "Sept. 21, 1800," and was addressed to the Rev. William Ward, one of the Baptist Missionaries at Serampore. The Church which they had formed at that place, was constituted upon the open communion plan, and the practice which this Letter discountenances had been introduced. Soon after the reception of the Letter, however, they engaged in a calm reconsideration of the subject, and after mature reflection and much prayer, "abandoned the practice as unscriptural." The Church at Serampore has ever since required, that all who present themselves for communion, should be previously baptized by immersion, on a profession of their faith in Christ. Robert Hall has very appropriately said, "The colour with which wit or eloquence may have adorned a *false system*, will gradually die away, sophistry be detected, and every thing estimated, at length, according to its true value."

The Letter, as published and circulated in England, reads as follows:—*Col. Star.*

\* \* \* \* In answer to your question, "Do not the bounds of Scriptural communion extend to all who are real Christians, except their practice is immoral, or they have embraced dangerous heresies?"

There are three different grounds on which mixed communion is defended:—1. That baptism is not essential to Church communion. 2. That if it be, adult immersion is not essential to baptism. 3. That is neither of these be true, yet the right of judging what is, and what is not, baptism, lies in the individual, and not in the community. The statement of your question proceeds upon the first of these grounds: to this, therefore, I shall confine my answer.

I observe, you do not plead for communion with saints, as saints; for if so, you could not refuse it to any one, unless you thought him a wicked man: whereas your question allows, that real Christians, if they are guilty of immorality, or if they have embraced dangerous heresies, ought to be excluded. This they doubtless ought to be, and that partly for the honour of God, and partly for their own conviction. They are a kind of lepers, whom the people of God should require to be without the camp.

You admit that there are cases, in which it is right for good men to be kept from Church communion; but you conceive that this should be limited to cases of immorality and dangerous heresy. If there be any difference then between us, it lies in your omitting to add a third case, viz. an omission, or essential corruption of instituted worship. Without this, I do not see how you can justify your dissent from the church of England, or even from the Church of Rome, provided you agreed with them in doctrine, and in morals; and were satisfied respecting the piety of your fellow communicants.

You must admit, that so far as primitive example is binding, it has every appearance of establishing the necessity of baptism, previous to communion; all that were admitted to Church fellowship, were, in those times, baptized previous to communion; all that were admitted to

Church fellowship were, in those times, baptized. And it appears that one was considered as necessary to the other.—John, the harbinger of Christ, came to make ready a people prepared for the Lord, Luke i. 17, or to prepare materials for the kingdom of heaven, which he announced as being at hand. For this purpose he baptized with the baptism of repentance, Acts xix. 4, saying unto the people, that they should believe on him who should come after him, that is, on Christ Jesus. Acts ii. 42. In other words, his object was to render them Christians, and to baptize them. It was thus that they were prepared for the Lord, or rendered fit materials for Gospel churches. Peter said, *Repent and be baptized every one of you.* Paul, in his Epistles, takes it for granted, that all Christians were baptized. Rom. vi. 3, 5. Eph. iv. 5. Col. ii. 12. 1 Cor. i. 13, xii. 13. When baptism and the Lord's supper are alluded to, it is in connection with each other. 1 Cor. x. 2, 3, 4.

You do not pretend that any of the primitive Christians were unbaptized. All you allege is from analogy, or that the Apostles dispensed with various other things, which you suppose to have been of equal importance; and that, therefore, if some at that time had neglected to be baptized on some such principle as that on which the Quakers now neglect it, they would have dispensed with this also. It is acknowledged, that they did dispense with a uniformity in matters of circumcision, of days, and meats, and drinks, and whatever did not affect the kingdom of Christ. Rom. xiv. 17. But it appears to me very unsafe to argue from abrogated Jewish rites, to New Testament ordinances, especially as the one are opposed to the other. Circumcision is nothing, and uncircumcision is nothing, but the keeping of the commandments of God. 1 Cor. vii. 19. Nor does it appear to me, from any thing that is said on the doctrine of forbearance in the New Testament, that the Apostles would have dispensed with the omission of baptism. The importance of this ordinance, above every thing dispensed with in the primitive Churches, arises from its being the distinguishing sign of Christianity; that by which they were to be known, acknowledged, and treated as members of Christ's visible kingdom;—As many of you as have been baptized into Jesus Christ, have put on Christ, Gal. iii. 27. It is analogous to a soldier, on his enlisting into his Majesty's service, putting on the military dress.—The Scriptures lay great stress upon confessing Christ's name before men, Matt. x. 32; and baptism is one of the most distinguished ways of doing this. When a man becomes a believer in Christ, he confesses it usually in words to other believers; but the appointed way of confessing it openly to the world is, by being baptized in his name. If, therefore, we profess Christianity only in words, the thing professed may be genuine, but the profession is essentially defective; and as it is not Christianity, (strictly speaking) but the profession of it, which entitles us to a place in Christ's visible kingdom, our claim to visible communion must of course be invalid.

Baptism is an act by which we declare before God, angels, and men, that we yield ourselves to be the Lord's; that we are dead to the world, and as it were buried from it, and risen again to newness of life. Rom. vi. 3, 4. Such a declaration is equal to an oath of allegiance in a soldier. He may be insincere, yet, if there be no proof of his insincerity, the king's officers are obliged to admit him into the army. Another may be sincerely on the side of the king, yet, if he refuses the oath, and the royal uniform, he cannot be admitted.

To treat a person as a member of Christ's visible kingdom, and as being in a state of salvation, who lives in the neglect of what Christ has commanded to all his followers, and this, it may be, knowingly, is to put asunder what Christ has joined together. See Mark xvi. 16. "He that believeth and is baptized, shall be saved; but he that believeth not, shall be damned." By this language he hath bound us: though not having said, "he that is not baptized shall be damned," he hath mercifully refrained from binding himself.

To dispense with baptism as a term of visible communion, is to connive, either at a total neglect of an ordinance, which, by the authority of Christ, is binding to the end of the world, or at a gross corruption of that ordinance; and in many cases at both: for there are great numbers who do not believe themselves to be baptized according to the Scriptures, who yet content themselves with the baptism they have. To connive at a known omission

of the will of Christ, must be wrong, and must render us partakers of other men's sins: yet I see not how this can be avoided on the principle you espouse, provided you account such persons to be real Christians.

But supposing them to be sincere in their attachment to Pædobaptism, or that they really believe it to be the mind of Christ as revealed in the Scriptures; yet still, if you admit them to the Lord's supper, you must connive at what you consider to be a gross corruption of the ordinance of Christ; a corruption that amounts to a subversion of every good end to be answered by it, and that has introduced a flood of other corruptions into the church. To me it appears evident, that Pædobaptism opened the door for the Romish apostacy; and that the Church will never be restored to its purity, while it is allowed to have any existence in it. The grand cause of the Church's having been corrupted so as to become apostate, was its being mingled with the world. Pædobaptism first occasioned this fatal mixture, and national establishments of religion completed it. The one introduced the unconverted posterity of believers; the other, all the inhabitants of a country; considering none but Pagans, Jews, and Deists, as unbelievers. The one threw open the door; the other broke down the wall. It is manifestly thus that the Church and the world have been confounded, and will always be confounded, more or less, till Pædobaptism is no more.

If you admit Pædobaptists to communion, you will not be able, for any continuance, to secure your own principle, that none but 'real Christians' should be admitted. It is like inviting a friend to your table, whose company you value, but who cannot come without bringing his whole family with him. In the earlier ages, baptized children were actually and consistently admitted to the Lord's Supper. In national churches, they are still generally admitted, I believe, as they grow up, if no gross immorality appears in their conduct, and in some if it does. And even in Congregational Churches, they are taught to consider themselves as, or both, as *orthodox* or *orthodox* Christians. Such an idea might, in some measure, be suppressed, where the great majority were Baptists: but, by admitting members on your principle, it would soon be otherwise.

The religion of Jesus was never suited to the spirit of this world. Its subjects require to be born again, and to make an open avowal of it. Therefore, when worldly men took it in hand, they knew not what to make of it nor what to do with it, till they had framed it to their mind, by expounding away these unorthodox principles.

Pædobaptism was of essential service to them in this business. Its language was, and still is, 'One birth will do, at least for the kingdom of heaven upon earth, provided it be from a believing parent.' And now, the great difficulty being removed, the smaller is easily surmounted.—There is no necessity for an open and public avowal; a little water in a private house will do.' Thus, the two grand barriers, that should separate the Church from the world, are broken down.

The seven Asiatic Churches are condemned, or censured, in proportion to their purity. One thing alledged against the Church at Thyatira, was that she suffered that woman Jezebel to teach, and to seduce God's servants. Rev. iii. 20. The illusion is doubtless to the wife of Ahab, who corrupted the pure worship and ordinances of God in her time, and mingled them with idolatry. Whoever were that were thus denominated, it was doubtless some person, or body of persons, that strove to draw off the Church from her purity, and to introduce for doctrines the commandments of men. It seems too, that some of God's servants were seduced by her; good men, whom your plan of admission would have tolerated. And it is worthy of notice, that the censure is not directed against her for being so, but against the Church for suffering it.

You allow immorality, or dangerous heresy, even in good men, to be a just cause of a refusal of communion. But is not God as jealous of his sovereign authority, as he is of his truth and holiness? The ruin of mankind was by means of the breach of a positive institution. The corruption of instituted worship forms a large part of Antichristianism, and is to the full as severely censured, as its heresies and immoralities. Positive commandments, like the bathing of Naaman in Jordan, are designed for the trial of our obedience.—And with respect to the gross deviation from the command in question, after it has once opened the door for the grand apostacy, (an apostacy from which we are

not cleansed to this day!) shall it be pleaded for as innocent, and ranked with meats, and drinks, and days? Rather ought we not to set our faces against the seduction of Jezebel; and instead of convincing at God's servants who are seduced by her, to assure them, that, much as we love them, and long for communion with them, we must, whilst we have ears to hear, hear what the Spirit saith unto the Churches.

For the Christian Secretary.

Mr. EDITOR,

In the Secretary of the 20th Jan. you tell us that "A respected correspondent has suggested to you, that as the truth in regard to the ordinance of *immersion*, is so plainly revealed in the New Testament, and has been so fully discussed by the baptized Church, and so fully conceded by the unbaptized Church, that further argument on the subject is inexpedient."

Because, (your correspondent suggests) it is not the want of light in reference to this point, that prevents the whole church of Christ from coming up to the Gospel standard, in a uniform attention to this manifest duty. But the delay, and even opposition of the Anti-baptist Church, must be traced to some other cause. He therefore suggests, that the baptized Church, in all her dispersions, should make it a subject of special, specific, humble and ardent prayer to God, that the disciples of Christ might be one in spirit, one in doctrine, and one in practice, having "one Lord, one faith, and one baptism," &c. &c.

Now Mr. Editor, as I think your respected correspondent is mistaken, in not arguing as well as praying, "I also will show mine opinion."

I can have no objection to your correspondents' cultivating a spirit of Christian prayer in himself, or to his enforcing the duty on others: But "Whosoever is not of *faith*, is *sin*," Rom. xiv. 23. And it is only to the *prayer of faith*, that great and glorious promises are made; and we are assured that "without *faith*, it is impossible to please God." Heb. xi. 6.—Christians are to serve the *living God*, and works, but they are to have a "lively hope," and to be as "lively stones" in a spiritual house, to offer up spiritual sacrifices acceptable to God by Jesus Christ. And all the works or prayers which do not proceed from a *living faith*, will rank among the dead works, from which we need the blood of Christ to purge us. See Heb. ix. 14.

True faith is an *operative* principle, and the man who *prays* without that faith, which is so strong as to be "nothing wavering," is commanded not to think that he shall receive any thing of the Lord, [in answer to his prayers.] see James, i. 6. And if in the exercise of a *living faith*, we pray that the disciples of Christ may be one, "Having one Lord, one faith, and one baptism," our prayers will be accompanied with such corresponding efforts and works on our part, as we think best calculated to produce the desired effect. Our eyes should be single to obeying our Saviour. And whatsoever we do, we should "do all to the glory of God," 1 Cor. x. 31. When therefore we argue or debate, it should not be for the mastery, or the victory, but for the discovery and honour of the truth: If we love not the truth, we love not Christ; for Christ is truth. See John, xiv. 6.

We should attempt to *convince* our opponents, rather than to *confound* them. We should *combat* their *errors*, while we show ourselves *affectionate* and *kind* to their persons and their *souls*, and while we show ourselves friendly to their best interests.

We should meet them with *hard arguments*, but not with *hard words*.—We should convince them that it is not *theirs*, but *them*, which we seek. We should let them see that it is not *ourselves*, but our Saviour, whom we obey, and endeavour to please.

"Faith, if it have not works, is dead, being alone." James ii. 17. And as well might the husbandman set himself down and pray that the corn might yield him a good crop, when he did not think proper to plant it, as for the Christian Minister to set himself down and pray that all who believe in Christ, might attend to Christian baptism, while he refused to use any "arguments" with his hearers, to enforce the duty.

I do not say that God would not work a miracle, and cause the corn to grow without planting, and cause the people to attend to baptism, without being taught the duty. But if God did work such miracles, it would not be in answer to such prayers. Would not such a Minister be doing the

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work of the Lord deceptively? See Jer. lxviii. 10. And would he not have reason to fear that the curse pronounced against Meros, for not coming up to the help of the Lord, would be upon him? See Judges, v. 23.

We are not only commanded "always to pray," Luke xviii. 1, and to "pray without ceasing," 1 Thess. v. 17. But we are to be workers together with God. See 2 Cor. vi. 1.

Christians are under the most solemn and weighty obligations to be obedient to Christ, who has suffered and died for their redemption. And Christ has instructed his disciples, that repentance and remission of sins should be preached in his name, among all nations. Luke xxiv. 47. And when He sent His disciples forth into all the world, to preach the Gospel to every creature, He commanded them to preach that "He that believeth and is baptized shall be saved; but he that believeth not, shall be damned." Mark xvi. 15, 16. And He directed His disciples to teach the observance of all things which He had commanded them. And to encourage them to diligence in the fulfillment of their commission, He added, "And lo I will be with you always, even to the end of the world." Matt. xxviii. 20.

It appears here, that the great commission of Christ to His disciples, included the preaching not only of repentance, but remission of sins thro' His name:—And not only the duty of believing in Christ, but the duty of attending to the significant ordinance of being *baptized* (not *christened*) in his name also, as a profession of belief in the life, death, burial and resurrection, of the Saviour. And it is only those who profess Christ before men, which He has promised to confess before His Father which is in Heaven. Matt. x. 32, and Luke xii. 8. Christ says, "If ye love me, keep my commandments." John xiv. 15.

And now I would enquire, what right a minister of Christ has to neglect any one part of his commission, more than another? I would enquire by what right the disciples of Christ are authorized, to neglect to teach and to preach the duty of baptism, any more than they are authorized to neglect to preach and to teach the duty of repentance?—The preaching of both is commanded by Christ, and both should be preached to the unbaptized together; for Christ directed his disciples to teach the observance of not a part only, but of all things which he had commanded them. Matt. xxviii. 20.

Are we told that arguments in favour of Scriptural baptism, seem to give offence? So do arguments in favor of Scriptural baptism, (the first of our order,) and great numbers of the disciples of Christ since his time, have been martyred for preaching it. But is the preaching of repentance to be neglected by the bold and good soldier of Jesus Christ on this account, while the great Captain of our salvation leads the way, and commands the duty? Surely not.

Is the duty of believers to be buried with Christ in baptism, plainly revealed in the Scriptures? So is the duty of repentance. And so far from its being right to neglect to preach these duties on this account, their being *plainly revealed*, is the very reason why they should not only be preached, but practised.

The Christian minister, instead of neglecting to preach the importance of attending to a Christian duty, because it is plainly revealed in the Scripture, should preach it on that very account, and that only. And he should neglect to preach every doctrine, for which he cannot bring a "Thus saith the Lord;" for "Secret things belong unto the Lord our God, but those things which are revealed, belong unto us and our children." Deut. xxix. 29. And one of the inspired Apostles of Jesus Christ does not hesitate to say, "I have not written unto you because you know not the truth, but because ye know it." 1 John, ii. 21. David and Peter thought it necessary to stir up their friends, by putting them in remembrance of what they already knew.

[To be continued.]

For the Christian Secretary.

Do we believe that the kingdom of Christ will ultimately extend over the whole earth?—When will it be done? Will it be done without means? If means are to be employed, what means? What means are now used? Can we expect perfection in all the doings, even of Christians? Do they manifest a Christian spirit, who accuse the whole Christian world of dishonesty? Is it right to esteem others worse than ourselves? Would we defraud? Is it right to disclaim all benevolent operations indiscriminately? Will human defects in the management of a good cause, render that good cause a bad cause? Is the Bible valuable to us? Can there be any good reason given, why it might not be so to all? Is the knowledge of the true God, and Jesus Christ whom he has sent, necessary to salvation? By what means can this knowledge be obtained? Have we any thing to do in this business? What have we to do? What has been done? What are the signs of the times? If the heath-

en perish, shall we be guilty? On what ground may we, can we say, we are pure from the blood of all men?

A FRIEND TO ALL.

For the Christian Secretary.

FEB. 19, 1827.

I have preached two Lord's day's in succession at Newgate. A listening attention was manifested.—Yesterday in particular, was a solemn day. The assembly was large and interested. Many of the prisoners were much affected—all were attentive. The guard and officers behaved with dignity and affection. The tear of sympathy fell from many an eye. Who could help weeping?

Witnessing such an interest in hearing the word, I appointed to preach to them next Lord's day, in the morning; mentioning at the same time that my people had been supplied, and would be supplied by a Brother, to whom I should hand what the State gave me for preaching to them—adding, that this was a small compensation for him, and proposed to take a contribution for him of the congregation, not of the prisoners—which, when done, shall I say it? Shall I write it? Yes, to the shame and condemnation of the privileged, and the wealthy—of the moralist, and the Christian.—Yes I will write—these prisoners—these Newgate prisoners—confined for crimes—these prisoners begged the privilege to throw in their mites. Such a moving scene I never witnessed before. This was done in the sink of Connecticut, where the scum and sink of the State incline.

Good Lord, shall we go to Newgate to learn to be liberal! I do believe that this place has been too much, and too long neglected, by the benevolent and humane. O my God, let prayers go up for Newgate. I mean to do something more than pray, and look on: If seconded by the State, I mean to establish a Library in that dreary abode of misery and wretchedness—a Library of choice books—books calculated to elevate their minds and morals. If objections should be started, I am prepared to obviate them. I mean to write more fully on the interests of prison-houses, in your future numbers.—A friend to Newgate prisoners.

We have been politely favoured with a copy of the Minutes of the State Convention, of the Baptist denomination of South Carolina, and of the Minutes of the Charleston Baptist Association, from which we make the following extracts.

The Convention was held in the town of Greenville, Dec. 16 to 19, 1826.

The Sermon at the opening of the Convention, Rev. J. B. Cook, from John iii. 19.

The following were elected Officers, viz:—W. B. Johnson, President; Joseph B. Cook, Vice-President; B. Manly, Secretary, and M. Mimms, Treasurer.

The Rev. Adiel Sherwood presented a Letter, certifying the appointment of himself, together with Rev. Messrs. Jesse Mercer and James Armstrong, as messengers of the General Association of Georgia, to this Body. The President welcomed brother Sherwood to all the privileges of a corresponding member.

We are gratified to see the introduction of the practice of correspondence by delegates, and hope it will prevail as universally with the State Conventions as convenient.

The President reported that the Legislature of the State, had granted a charter of incorporation to the Convention, according to its request.

The brethren C. D. Mallary, J. Hartwell, J. Landrum, N. W. Hodges, W. A. Lawton, and Jesse Blocker, were elected Agents, who together with the Officers of the Convention, form the Board of Agents for the ensuing year.

Resolved, That a permanent Agency in behalf of the designs of the Convention, is indispensably necessary; and that the business of providing such an Agency as soon as possible, be committed to the Board.

The President read a copy of the Constitution and proceedings, of the Charleston Anti Duelling Association; and it was resolved that we highly approve of the object, and recommend a co-operation with them in their laudable undertaking, in any manner that may be practicable, in each particular community.

The subject embraced in the last article, we think deserves the serious attention of all denominations of Christians; and we hope the time is not distant, when they will each, in their associate capacity, take a decided stand against the abettors of the murderous practice of duelling.

Resolved, That we consider it desirable that a weekly religious paper, particularly devoted to the interests of the Baptist denomination in the Southern States, be published and circulated.

Resolved, That Br. William Riley, of Charleston, S. C. be respectfully requested to take the management of the paper, and commence its publication as soon as a sufficient number of subscribers may be obtained.

Resolved, That the following persons be a Committee to communicate this re-

quest to Br. Riley, viz. the President, Secretary, the Rev. Adiel Sherwood, of Georgia; and Messrs. Thomas Blackwood, and Roger Heriot, of Charleston: That the same Committee consult with Mr. Riley, as to the most suitable name for the paper to assume, and as to the best measures to secure its permanency, usefulness, and respectability.

Resolved, That should Br. Riley undertake its publication, we recommend to the members and friends of the denomination generally, in the Southern States, to afford their encouragement to this paper, and make use of all prudent means to secure its general circulation.

We hope this paper will be established, and that the religious public in the Southern States, will give it a liberal patronage.—Such a medium of communication is greatly needed in that interesting part of our union.

Whereas, our much lamented Br. Gillison, bequeathed for the use of this Convention, to be applied to education purposes, the sum of five thousand dollars; Therefore, Resolved, That 4000 dollars be immediately vested in a permanent fund, to be denominated 'The Gillison fund,' the interest only of which shall be applied to education purposes; and that the Board shall from time to time, cause this fund to be increased as they may have it in their power to do, from moneys in hand, which may admit of such an application."

The Convention have located the Theological Institution under their care, at Edgefield, and its prospects are flattering.

GENERAL STATE OF THE ASSOCIATIONS UNITED IN THE CONVENTION.

The Charleston Association contains 37 Churches, 18 ordained Ministers, 8 licensed preachers, and 4098 communicants. The number baptized last year was 269. Several Education and Missionary Societies, as well as Sabbath Schools, are connected with the Association. The amount of money sent up by the different Churches, and Societies, the last year, was \$602. Their next meeting is to be held at the Gapway Church, Marion District, on Saturday before the first Lord's day in November, 1827. The Rev. B. Manly to preach the Association Sermon, in case of failure, Rev. Jesse Hartwell;—Rev. Joseph B. Cook, the Missionary Sermon; and the Rev. C. D. Mallary, the Sermon at the conclusion of the session. The General Committee of the Churches united in this Association, meet at the same time and place with them, having charge of the Education and Foreign Mission Funds, and are an incorporated body.—

whose charge is committed the Domestic Mission within the bounds of the Association. The labours of the Missionaries, employed from time to time by the Board, have been signalized blessed. During the past year, the Missionary of the Board baptized 27; during the year previous, 45.

In the Edgefield Association, are 36 Churches, 20 ordained Ministers, 8 licensed Preachers, and 2145 members; 84 baptized the past year. The next Association to be held at the Bethel Church, near the Ridge, Edgefield District, on the road from Edgefield Court-House to Columbia, on Saturday before the third Sabbath in September, 1827. Chesley Davis to preach the Association Sermon, and M. W. Chrestman, to preach the charity sermon on Sunday.

The Savannah River Baptist Association, has in its connection 23 Churches, 16 ordained, and 8 licensed Preachers of the Gospel; also, several Sunday Schools, and three Bible Societies, within its bounds; a Domestic Missionary Society, two Tract Societies, and at Robertville, a Society called the Domestic Missionary Society of Black Swamp. The number in communion, as stated in their last Minutes, is 3526. The next meeting of their body is to be at Robertville, in Beaufort District, South-Carolina, on Saturday before the fourth Lord's day in November, 1827. The Association Sermon to be delivered by Elder Hansford D. Duncan; in case of failure, Elder Darling Peoples.

KING CHARLES II. AND WILLIAM PENN.

When William Penn was about to sail from England for Pennsylvania, he went to take his leave of the King, and the following conversation occurred:

"Well, friend William," said Charles, "I have sold you a noble province in North America; but still I suppose you have no thoughts of going thither yourself."

"Yes I have," replied William, "and I am just come to bid thee farewell."

"What! venture yourself among the savages of North America! Why, man, what security have you, that you will not be in their war kettle in two hours after setting foot on their shores?"

"The best security in the world," replied Penn.

"I doubt that, friend William; I have no idea of any security against those cannibals, but in a regiment of good soldiers, with their muskets and bayonets. And mind I tell you before hand, that with all my good will for you and your family, to whom I am under obligations, I will not send a single soldier with you."

"I want none of thy soldiers," answered William. "I depend upon something better than thy soldiers."

The king wished to know what that was.

"Why I depend upon themselves—on their own *moral sense*—even on that grace of God which bringeth salvation, and which hath appeared unto all men."

"I fear, friend William, that that grace has never appeared to the Indians of North America."

"Why not to them as well as all others?"

"If it had appeared to them," said the King, "they would hardly have treated my subjects so barbarously as they have done."

"That is no proof to the contrary, friend Charles. Thy subjects were the aggressors. When thy subjects first went to North America, they found these poor people the fondest and kindest creatures in the world. Every day they would watch for them to come ashore, and hasten to meet them, and feast them on their best fish and venison and corn, which was all they had. In return for this hospitality of the savages, as we call them, thy subjects, termed Christians, seized on their country and rich hunting grounds, for farms for themselves! Now is it to be wondered at, that these much injured people should have been driven to desperation by such injustice; and that, burning with revenge, they should have committed some excesses?"

"Well, then, I hope, friend William, you will not complain when they come to treat you in the same manner."

"I am not afraid of it," said Penn.

"Aye! how will you avoid it? You mean to get their hunting grounds too, I suppose?"

"Yes, but not by driving these poor people away from them."

"No, indeed! how then will you get their lands?"

"I mean to buy their lands of them."

"Buy their lands of them! why, man, you have already bought them of me."

"Yes, I know I have, and at a dear rate too; but I did it only to get thy good will, not that I thought thou hadst any right to their lands."

"Zounds, man! no right to their lands!"

"No, friend Charles, no right at all:—What right hadst thou to their lands?"

"Why, the right of *discovery*; the right which the Pope and all Christian kings have agreed to give one another."

"The right of *discovery*! a strange kind of right indeed. Now suppose, friend Charles, some canoe loads of these Indians, crossing the sea, and discovering thy island of Great Britain, were to claim it as their own, and set it up for sale over thy head, what wouldst thou think of it?"

"Why—why—why," replied Charles, "I must confess I should think it a piece of great impudence in them."

"Well, then, how canst thou, a Christian, and a Christian Prince too, do that which thou so utterly condemnest in these people, whom thou callest *savages*?—Yes, friend Charles, and suppose again that these Indians, on thy refusal to give up thy Island of Great Britain, were to make war on thee, and having weapons more destructive than thine, were to destroy many of thy subjects, and drive the rest away; wouldst thou not think it horribly cruel?"

The King assenting to this with strong marks of conviction, William proceeded—

"Well then, friend Charles, how can I, who call myself a Christian, do what I should abhor even in heathens! No, I will not do it. But I will buy the right of the proper owners, even of the Indians themselves. By doing this, I shall imitate God himself, in his justice and mercy, and thereby insure his blessing on my colony, if I should ever live to plant one in North America."—Weems' *Life of Wm. Penn*.

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## CHRISTIAN SECRETARY.

of the City of Washington, for drawing of certain lotteries, to substitute land prizes for money prizes in their scheme was read a third time and passed. The bill authorizing such persons as have relinquished public lands, to repurchase the same at a fixed price, was read a third time and passed.

The Senate did not sit on Saturday.

On Monday, Mr. Cobb presented sundry proceedings of the Executive and Legislature of the State of Georgia, on the subject of Treaties lately concluded by the United States with the Creek Indians. Mr. Sanford, from the committee on Foreign Relations, made a report on the memorials of sundry merchants and traders who have lost property by French depredations, accompanied by a resolution for the discharge of the committee from the further consideration of the memorials. A bill was reported from the committee on the District of Columbia, appropriating \$37,000 for M'Adamizing Pennsylvania Avenue from the Capitol to Georgetown. The Senate spent three hours in the consideration of Executive business.

Tuesday the bill from the other House to increase the duty on imported woolens, was taken up and read a second time. The bill to abolish imprisonment for debt, was taken up, and on motion of Mr. Johnson of Ky. laid on the table. The bill to reduce the duties on certain imported articles, comprising tea, coffee, and wines, was ordered to be engrossed.

Wednesday, the Vice President of the United States attended and resumed the chair. The bill for the location and opening of a road in the State of Indiana, was read a third time and passed. The bill for reducing the duties heretofore levied on tea, coffee, and wine, was read a third time and passed. The bill appropriating certain sections of public land, to aid the State of Illinois in opening a Canal communication between the river Illinois and Lake Michigan, was read a third time and passed. The bill appropriating certain sections of public land for the purpose of aiding the State of Indiana to open a Canal between the Wabash river and Lake Erie, was read a third time and passed. The bill for the relief of John T. Smith and Wilson P. Hunt, was considered, and, after a long discussion, rejected by the casting vote of the Vice President. The bill for the relief of Ebenezer Oliver & Co. and the bill for graduating the price of public lands, were laid on the table, with the understanding that they would not be called up this session.

On Thursday, Mr. Dickerson, from the Committee on Manufactures, reported the bill for altering the acts imposing duties on imported woolens, without amendment. The Senate took up the bill appropriating five hundred thousand dollars annually, for six years, for the gradual improvement of the Navy of the United States—and after a long discussion and the adoption of several amendments, the bill was laid on the table, with the understanding that it would be taken up on Friday.

HOUSE—February 9.—15.

On Friday, after some remarks by Mr. Dorsey, on the resolution of Mr. Saunders, the House discussed the question as to the reference of the Message of the President relative to the Creek Indians. Mr. Forsyth moved its reference to the committee of the whole on the state of the Union, which was refused, and on motion by Mr. Webster, the subject was referred to a select committee, which consisted of Messrs. Everett, Powell, Cocke, Drayton, Whittlesey, Lawrence, and Buckner.

On Saturday, in the House of Representatives, the discussion of the Manufacturers' bill was resumed, and continued until quarter past 6 o'clock, when the bill was passed, the vote being Ayes 106—Noses 95.

On Monday, the discussion of the resolution offered by Mr. Saunders was resumed, and Mr. Dorsey concluded his remarks, being compelled to cut them short, in consequence of indisposition. The House then went into committee of the whole on the state of the Union, and took up the bill authorizing an exchange of stock. Mr. Verplanck's amendment, providing that, as a third alternative, Treasury notes should be issued to the amount required, was negatived, and the committee rose and reported the bill to the House.

On Tuesday, Mr. Wright from the Committee of Inquiry into the official conduct of Mr. Calhoun, while Secretary of War, made a report, thoroughly acquitting him of all participation in the profits of the contract with Mix. The conduct and character of Mix are portrayed by the committee in dark colours, and no one will probably envy him the immortality which he has acquired.

On Wednesday, the bills ordered to be engrossed on the preceding day were read a third time and passed. The bill to refund certain duties paid upon vessels and cargoes belonging to the city of Hamburg, went through committee of the whole, and was ordered to be engrossed and read a third time. The House then went through committee with the General Appropriation bill, and reported it to the House with the amendments which the Chairman of the committee moved. Some discussion took place in committee, and in the House, in the clause appropriating 9,000 dollars for an outfit for a minister to succeed Mr. Anderson at the Congress of Tucubaya.

On Thursday, the discussion was resumed on the clause in the General Appropriation bill, which provided an outfit of \$9,000 for a minister to succeed Mr. Anderson to the mission to Tucubaya, when finally it was determined not to fill the blank with that sum, by a vote of 117 to 45. The blank was then, on motion of Mr. Cook, filled with \$4,500, and thus amended, the bill was ordered to be engrossed and read a third time on Friday. The resolution of Mr. Saunders was taken up and discussed. Mr. Saunders concluding the observations which he commenced on the preceding day; after which he was followed by Mr. Buckner in reply.

From the N. Y. Statesman.

The *famishing Greeks*.—The following paragraph is appended as a postscript of a letter from Dr. Howe, dated Napoli, Oct. 15, 1826:—

"I cannot forbear to repeat, what I had stated in former letters, that the worst foes with which the Greeks have to contend are starvation and nakedness. The crops in many parts of the country are cut off by the operation of war, and all the population in those parts of the country occupied by the enemy is driven to the mountains. The little surplus produce which can be raised, will barely be sufficient for the first months of Winter, and nothing but the succours of the friends of Greece, in Europe, and may I not add, America, will be

able to avert all the horrors of famine in the ensuing Spring."

*Aid to the Greeks.*—The subjoined is a communication from the Rev. Spencer H. Cone, Pastor of the Oliver Street Baptist Church in New York, to the Chairman of the Committee to procure aid for the suffering Greeks:—

"New-York, February, 9, 1827.

"Dear Sir,—Two or three weeks ago a communication was addressed to me by "The Committee for the relief of the Greeks," soliciting co-operation in the dignified charity which is now eliciting the combined efforts of the excellent of the earth.—Deeply sympathizing with an oppressed people, the offspring of a noble race, the quest of the Committee was promptly attended to, and on Lord's day evening last, a collection, amounting to \$10 50, which I have the pleasure to enclose, was taken up by the church under my pastoral care.

"With this pecuniary mite, we also present our ardent and united supplications to the Father of Lights, that the civil and glorious immunities wh ch Americans enjoy, may be speedily vouchsafed to the ancient home of the brave, the land of Republicanism, of science, and of pristine Gospel purity."

*Woolen Bill.*—The editors of the National Intelligencer express their belief that "this bill will pass the Senate—possibly with some alteration." From the confidence we have in the wisdom of this body, we had but little doubt of its passage, from the beginning, and are gratified to be confirmed in our impressions by this information from the Intelligencer. There is, to our mind, every argument of sound policy in favour of the bill, and but few or none against it.

It is estimated that \$150,000 worth of wool has been transported within the last year, eastward from Pittsburgh, Steubenville, and Wheeling. A few years since, when the Steubenville factory was established, wool enough to keep it in operation, could not be obtained west of the mountains. The produce of a flock, owned by Mr. Spring, near Wheeling, was sold for \$2400.

*Texas.*—A Natchitoches paper of the 16th contains a Treaty of Union, League and Confederation between the republic of Nacogdoches and sundry tribes of Indians, which was concluded in the town of Nacogdoches on the 2d of December. The following is the preamble to the Treaty: "Whereas the Government of the Mexican U States have, by repeated insults, treachery and oppression, reduced the white and red emigrants from the United States of North America, now living in the Province of Texas, within the Territory of the said Government, into which they have been deluded by promises solemnly made and most basely broken, to the dreadful alternative of either submitting their free born necks to the yoke of an imbecile faithless and despotic government miscalled a republic; or of taking up arms in defence of their unalienable rights, and asserting their Independence." They, namely, the white emigrants, now assembled in the Town of Nacogdoches, around the Independent Standard, on the one part, and the red emigrants, who have espoused the same Holy Cause on the other, to prosecute more speedily and effectually the War of Independence, they have mutually undertaken, to a successful issue, and to bind themselves by the ligaments of reciprocal interest and obligations, have resolved to form a Treaty of Union, League and Confederation."

A true extract from the minutes of the Grand Royal Arch Chapter of the state of New-York. J. O. COLE, Sec'y.

indignant resentment, and is not without an intimation—sufficiently disguised only to avoid the charge of absolute treason—that in case the hope of concession founded upon the anticipated contention of Europe, shall prove vain, the people will not neglect the opportunity of doing to themselves the justice that is denied. The peech was received with loud applause! From the turn that events seem to be taking, it is to be presumed that Mr. Shiel's expectations will not be realized: but the state of feeling which his remarks exhibit, sharp and burning to a degree almost bordering on frenzy, leaves but little room to doubt that the Irish Catholics are utterly estranged from their fellow subjects, and that, wearied with remonstrance, they will, on a suitable occasion, appeal to arms.—N. Y. Statesman

*Republic of Fredonia.*—Accounts from N. Orleans state that on the 16th Dec. the united forces of Nacogdoches and Aysh Bayou declared the province of Texas, (belonging to Mexico) free and independent. It is to be called the Republic of Fredonia.

*Abduction of Morgan.*—The Albany Daily Advertiser says,—"From the following proceedings of the Grand Chapter, held in this city, last week, the public will know what dependence to place on the slanderous reports, that the body was concerned in the abduction of Morgan:

The Committee appointed by the resolution of the Grand Chapter, on the affair of William Morgan, respectfully report:

That they have attended to the duties assigned them, and from the highly agitated and inflamed state of public feeling on this subject and from the false and undeserved imputations which have been thrown upon freemasons, and the masonic order generally your committee deem it proper that this Grand Chapter should make a public expression of its sentiments in relation to the affair alluded to. Your committee, as expressive of their views on this subject, would offer for the consideration of the Grand Chapter, the following preamble and resolutions:

Whereas, the rights of personal liberty and security are guaranteed by the free constitution under which we, the members of this Grand Chapter, in common with the rest of our fellow citizens, have the happiness to live: And whereas we esteem the preservation of these rights of vital importance to the perpetuity and full enjoyment of the blessings of our republican institutions. And whereas the community has lately witnessed a violation of the same, under the alleged pretext of the Masonic name and sanction, in the case of William Morgan: And whereas, the principles of our ancient and honorable fraternity contain nothing which in the slightest degree, justify or authorize such proceedings: but, on the contrary, do in all their tenets and ceremonies, encourage and inculcate a just submission to the laws, the enjoyment of equal rights by every individual, and a high and elevated spirit of personal as well as national independence.

Therefore Resolved by this Grand Chapter, that we its members, individually and as a body, do disclaim all knowledge or approbation of the said proceeding in relation to the abduction of the said William Morgan; and that we disapprove of the same, as a violation of the majesty of the laws, and an infringement of the rights of personal liberty, secured to every citizen of our free and happy republic. A true extract from the minutes of the Grand Royal Arch Chapter of the state of New-York. J. O. COLE, Sec'y.

## THE YOUNG NAPOLEAN.

[From Notes on Germany.]

The palace of Schoenbrunn is a handsome, cheerful residence: its halls, staircases, and apartments, spacious and noble. The galleries are very beautiful and well laid out. There is a finely ornamented building in them called the Gloriette. It is a stately pillared portico, open, with a saloon above, and a terrace on the roof; it shines afar, and is seen many miles distant. The spot in the garden that most interested me, was a small plot of enclosed ground, which is tilted and looked after by young Napoleon, who generally resides with his governor in this palace. I naturally looked in the garden of a boy for flowers and plants, but his fancy had been for the growing of pot-roses.

His amusement, the gardener told me, was to try if he could not so train the tops of the plants as to dispose them into some beauty, and that when he dug his crop, he carried his potatoes as a present of his own rearing, for the table of the emperor, his grandfather, who is represented as being very fond of him. All persons about the palace spoke of the youth with evident attachment. I visited his apartments: they were plainly furnished, and his escritoire bore marks of its belonging to a young task-writing student. I saw almost in this same place the small secluded cabinet occupied by Napoleon himself; where, as the old servant, who, together, with his own domestics, was in waiting on him during his stay at Schoenbrunn, told me, he was wont to read and write for hours alone, and where he is said first to have seen the portrait of Maria Louisa, whom he afterwards demanded for his bride.

There are several drawings in his cabinet which hung in it at that time, and hang there still. They are executed by different princesses of the Austrian imperial family, giving proof that they were quite in their tastes and pursuits; and they must have reproved the conqueror every time he looked on them, for driving away so happily a family from their favorite residence. Almost all the time that I was at Vienna, young Napoleon was staying in the neighbourhood of Presburg with the Emperor, and I sadly feared that I should have no opportunity of seeing him. He came in, however, to the palace in the city for two or three days: and before his return an event occurred, which as it caused him to appear on a public occasion, enabled me to see him under circumstances, to my cast of thought, peculiarly interesting.

News arrived in the capital, that the worthy King of Bavaria had died most suddenly. The usual orders were immediately given for performing funeral ceremonies, in honour of his memory, in the private chapel of the palace. The young Napoleon, and a brother of the emperor, being the only members of the imperial family present in the city, assisted at these honours. There was a vigil service the first evening, and a grand mass and requiem on the morrow. I was present at both; the court only at the first. In the centre of the chapel a kingly crown and a ducal cap lay glittering upon a black pall, which covered a raised (pageant) bier. Innumerable tall and massive church candlesticks, of silver, were ranged around the bier; and the thick pale

torches shed on them white and sickly rays.

A row of priests stood, with their clasped hands, pointed in prayer, on one side; a rank of life, or palace guards, in scarlet clothing, leaning upon their halberds on that opposite. At the head of the bier, some twenty officers of the Hungarian grenadiers, and two or three hussar officers, who accompanied the commander of the garrison, stood closely grouped. A few persons of distinction sat in private pews in a gallery above, that have glass windows looking down into the chapel. Among these in a pew by himself, next that of the emperor's brother, was the young Napoleon. He leaned from the open window during the service: his complexion is very fair, his forehead good, the lower part of his face short and rounded, his nose not very prominent, but well shaped. The colour of his eyes I could not distinguish, and, except for moments, saw him only in profile; but he impresses you as a very good looking gentleman-like boy, with an appearance and manner somewhat beyond his age. His hands were clasped together, and he seemed to take that interest in the scene, which is alike natural and becoming in a youth of fifteen.

The solemnity of the service, and the

sweetness of the singing, were, perhaps, the only things that moved or occupied his young mind; and yet it is more than probable that he would know, and might, at such a moment, have remembered, that, but for his father, these obsequies might have been electoral, and not regal; that the kingly crown upon that bier was the gift of that father, when he decreed that the Elector of Bavaria should wear one. The regal honor and powers which he had bestowed had outlived his own, even in life; and in death he himself had lain down in the grave of an exile. The son might remember that no such requiem was sung over the distant tomb of that father; but that the enemies who had guarded him living, and who could not deny him the funeral of a soldier, guarded him dead.

All this he might remember, and might secretly vow to see his father's bones yet deposited in a fitting sepulchre. I admit, however, that all this is not very probable for I learn that he is bred up in a particularly quiet way, is little on horseback, and seldom or never seen among the troops, or encouraged in any martial tastes. Circumstance, however, brings about strange and miraculous changes in, or rather development of, human character, and the stirring trumpet may yet sound which shall awake in the bosom of this youth the stern and ambitious spirit of his father.

*Melancholy.*—Last week Mr. Godfrey Haines, of Bedford, Westchester co. in a fit of derangement committed suicide. He was a respectable man, and in competent circumstances. A Mrs. Manwaring in Coventry, Chenango co. strangled herself on the 28th ult.

Mr. Horace Baker, of Salem, Westchester co. has constructed and put into operation, a loom for double weaving, by which carpeting or diaper can be made of any figure as easily and rapidly as plain cloth. The machine is moved by any power applied, and managed by any person capable of tying a thread. Mr. B. has secured the benefits of this material improvement by patent.

BOSTON, Feb. 6.

*American Wool.*—Yesterday were received in this city, in a long train of sleds, about 20,000 lbs. of wool, consigned to Messrs. Livermore & Dunn. This wool is from sheep kept in the town of Orville, Vermont—where it is estimated, 100,000 lbs. of wool were sheared last year—and where, we are told, there are individuals who keep from 600 to 800 sheep.

*Coughs.*—The following medicine for a cough has performed such extraordinary cures in private practice, that the possessor is induced to publish it for the benefit of society:—Take six ounces of Italian liquorice, (that stamped Solazzi is by far the best) cut into small pieces, and put into an earthen jar, with a quarter of a pint of the best white wine vinegar, simmer together until the liquorice is dissolved, then add two ounces of oil of almonds, and half an ounce of tincture of opium, stir the whole well together, and it is fit for use. Take two teaspoons full when going to bed, and the same quantity whenever the cough is troublesome in the day time.—Eng. paper.

*Florida Canal.*—We learn from the Augustine Herald, that the surveying party under Lt. Swift, has returned, and speak discouragingly of a *Ship Canal*, for want of a sufficient depth of water, except at St. Josephs or Tampa Bay.—Charleston Courier.

*Western Commerce.*—The Louisville Advertiser contains a list of steam-boat arrivals at that port during the last year. The names of 51 boats are enumerated, having an aggregate tonnage of 9388 tons. The total number of arrivals of these 51 boats amounted to 132, making the entire steam boat commerce of the place amount to 29014 tons.

From the N. Y. Statesman.

Cure for Drunkenness.

Having received several letters from a distance enquiring whether any confidence is to be placed in the remedy for intemperance proposed by Dr. Chamberlain, we have taken some pains to ascertain the proper answer.

A woman between fifty and sixty years of age was brought to our office, who stated that she had been addicted to the vice of intemperance for 25 years; but after making use of the medicine four times, she lost all desire for intoxicating liquors, and her appetite for food returned. It is now two or three weeks since she was cured. There was a gratitudo in her features, which showed how much she valued the remedy.

A silver-smith in this city, who had found the remedy effectual, returned after a month, and in addition to the usual fee, presented the Doctor with a set of silver spoons. This shows how much he valued the remedy.

A woman whose husband was in habits of intemperance, and when intoxicated was very violent, procured some of the medicine, and committed it to a neighbour where he was accustomed to call for

drink. He took a few draughts of it at different times, and lost his relish for intoxicating liquors. After a few days his wife said to him, Shall I get you a little brandy? "No, my dear!" he replied, "I'm not dry. I don't know what is the matter of me lately; but I've no desire for it."

These two last cases were stated to us by a respectable gentleman who is entirely disinterested, and was personally known to them. He tells us he might increase the number to almost any extent.

Our belief is, therefore, that the remedy is valuable: that in many cases it effects a radical cure, by being taken only once or twice: that in others it requires to be repeated a greater number of times: and that in some obstinate cases, it will not cure at all. It can be forwarded through the Post Office, with directions how to prepare it.

*Singular Fact.*—A London paper of Dec. 28 says—at the embarkation of the troops last week, from Deptford for Portugal, one old woman took leave of six of her sons, all fine young fellows, belonging to one company in the Guards. The separation was painful in the extreme.

The City of Cadiz is older than Rome, London, Paris or Vienna; older than Madrid, and Naples, Stockholm and St. Petersburg, and Constantinople: she is as old as Jerusalem. She is, after Tyre and Sidon, the oldest mercantile city in the world.—When the pyramids in Egypt were built, Cadiz, too, was built. When Troy was destroyed, this Neptune town was raised out of the ocean. Gades, the now Cadiz, was an old colony of the Phoenicians, who used this favourable situation to build the town, on account of the trade of the west coast of Europe and Africa, which was done about 700 years before Christ.

There is a lady at Rockaway, Long-Island, who was married at the age of 15 years—she is now 37 years old, and has had 16 fine children; 14 of whom are now living, and the eldest child is but 16 years and 5 days younger than its mother.—Enquirer.

Mr. Rollin H. Neal, has received and accepted the unanimous invitation of the second Baptist Church in this City to become their Pastor. A council of brethren will be convened on Saturday the 24th inst. for the purpose of considering the subject of his ordination.—Col. Star

The Rev. P. W. Dowd has accepted the invitation of the Baptist Church in Raleigh North Carolina, to become their Pastor.—Ib.

The Rev. William F. Broaddus, of Culpepper county, Virginia, has recently received and accepted the invitation of the Baptist Church in Bank Street, Philadelphia, to become their Pastor.—Ib.

*Ordination.*—On the evening of the

## POETRY.

*From the N. Y. Evening Post.*

## THE GREEK WOMEN'S APPEAL TO THE LADIES OF AMERICA.

Daughters of that happy land  
O'er the far Atlantic wave,  
Where no despot dare command,  
Where oppression finds a grave;  
Listen to the Grecian's tale—  
Listen to the Grecian's woes,  
Till thy blooming cheek is pale,  
Till thy sparkling eye o'erflows!

By the love you bear your sires—  
By the love your husbands claim—  
By the love your sons inspire—  
By your beauteous daughters' names—  
By all the charities that rise  
Round your sacred household fires—  
Listen to the orphan's cries,  
Listen to the widow's prayers.

Speak not of the horrid past—  
Husbands, fathers, sons were slain;  
And now, 'mid winter's driving blasts,  
Encamped on Attic's barren plain,  
We perish by pale famine's hand—  
We die, the feeble and the old,  
We are not warriors who demand—  
We are the hungry and the cold.

Our star of freedom still is bright;  
On high our Christian banner waves;  
Alone, unaided in the fight,  
Still the Turkish power we brave.  
Unyielding is the Grecian heart,  
Unshaken yet by Heathen foe:  
But this alone has power to daunt—  
His hapless wife, and children's woe!

See, on yonder rocky height,  
Our faded, shivering, aged stand;  
They can but raise the feeble prayer,  
They can but lift imploring hands.  
Their white locks float on every blast,  
Their trembling forms are bending o'er;  
On you their weeping eyes are cast,  
'Tis you the voice of age implores.

Long we crouched to tyrants' power,  
Long we bent the suppliant knee,  
Arose at length the fatal hour  
Hope lit the torch of liberty.  
May each patriot's heart be cold,  
Ere quench'd the sacred fire:  
Ere 'mid Turkish slaves enrolled  
We will mount the funeral pyre!

Blood of heroes in our veins,  
Could we live in Moslem chains?  
Faith of Christians in our hearts,  
Could we act the apostate's part?  
Daughters of the brave and free,  
Daughters of the holy creed,  
Have pity on our misery,  
Our naked, helpless infants feed!

## HUMANITY.

## NEWS FROM THE MISSIONARIES TO PALESTINE.

Most of our readers are aware that two Missionaries, Rev. Messrs. Gridley and Brewster, sailed from Boston in the month of September last, to join the Palestine Mission. A letter has been received in this city from the latter gentleman, dated

*Off Malta, Nov. 13, 1826.*

My Dear Sir,—We are now on our seventh day's passage from Messina, during which time we have experienced almost constant gales and head winds. Indeed, two nights ago, when the shipmen deemed that we drew near some country, and we had sounded and found not twenty, but forty fathoms, "we had a night so boisterous that we much wished for day." A gracious Providence has however preserved us, and though we have not yet escaped "safe to shore," yet we hope before sunset, to meet our friends at Valetta harbour, [Malta].

We had a passage of five weeks out [to Gibraltar] and were kindly welcomed by the Rev. Messrs. Proten and Barber, two Wesleyan Methodist Missionaries, stationed there. They have a little church of seventy-five members—occasional additions, chiefly from among the soldiers. There is also a Military Chaplain, and besides these, I know not that there are any other Protestant clergymen, among a population of more than thirty thousand. As you may well suppose, there is therefore but little apparent vital piety among the crowded population of the Rock.

From Gibraltar we sailed after only four days' stay, in a brig bound for Malta and Messina, hoping to make the former place first. We were however compelled by contrary winds, to put in at Messina whence after a few days' lying in quarantine without getting pratique, we sailed, as I have mentioned, a week since.

*Important to the friends of Missions.*

We have seen letters from France, which afford reason to believe that a number of Catholic priests have been sent from that country, either by the Papists at Rome, or the Head of Ecclesiastical Affairs in France, as missionaries to the Sandwich or Society Islands, or both. We are not at liberty to make a full statement of the particulars which have come to our knowledge; but the above is the substance. Should the information prove correct, more will be given in due time.—*N. Y. Obs.*

## THE MYSTICAL BODY OF CHRIST.

"If the Church of Christ is his body, and every real believer is a member of that body, how important the question, Are we members of the body of Christ? Millions have been taught to say, that in baptism they were made members of Christ, who have given indubitable proof that they uttered falsehood. The members of the body of Christ are united to him as the head, and there are no dead, no unsanctified members. All are use-

ful, active, and obedient. Ah, my hearers, beware of deception—beware of substituting the name for the reality—the form of godliness for its power. Surely, licentious characters present, cannot presume that they are members of the mystical body of the Son of God. A holy head and impure members—a pure fountain, and corrupt streams—a good tree, and bad fruit—these are anomalies. If you are united to him, you are of one spirit with him.

"If Christians are members of the body of Christ, how ought they to love one another, to sympathize with one another, and to bear each other's burdens. How concerned should they be to supply the necessities of their needy fellow members, remembering the words of their great head, 'Inasmuch as ye have done it unto one of the least of these my disciples, ye have done it to me.' 'I was hungry, and ye gave me meat, thirsty, and ye gave me drink; I was a stranger and ye took me in, naked and ye clothed me; I was sick and ye visited me, I was in prison and ye came unto me.' Exercise tenderness towards any who are fallen, restore them in the spirit of love, and consider yourselves lest ye be tempted. Above all, let Christians, as members of the body of Christ, watch and pray against sin. Sin in a member of the body dishonours the head." p. 363.—*Hyatt's Sermons.*

*From the Vermont Chronicle.*

## AMUSEMENTS.

Copy of a letter addressed to a company of youth assembled for a Ball.

Dear young friends,—What an awful moment is this! On earth, multitudes "feel, at this very moment, death, and all the sad variety of pain." Bewailing time mispent, and trembling in view of eternity, they are passing, in rapid succession, to the bar of their Judge. Multitudes, clothed in mourning and suffused in tears, are following the remains of departed friends to the grave; and other graves are still about to be opened to receive the dead. Many, here and there, awakened by the Spirit of God, are crying for mercy; or, turned to righteousness, are rejoicing in God their Saviour. And the people of God, through the world, in view of the wickedness which abounds, are fervently praying, "O Lord, revive thy work—in wrath remember mercy."

At this moment, the angels who kept not their first estate, and all those of our race who having trifled away their probationary season have died in their sins, are weltering in the quenchless flame of divine wrath; piercing the blackness of darkness with their shrieks, and calling in vain for a drop of water to cool their parched tongues.

At this very moment, that Being whose presence fills immensity, sits in awful majesty on a throne, high and lifted up, a train of holy seraphim filling his temple, and crying one to another, "Holy, holy, holy, is the Lord of hosts; the world is full of his glory."

But in the midst of scenes so affecting, so awful, and so glorious, here is a company assembled, not to sympathize with the distressed, and provide for their relief; not for prayer; not for religious conversation; not to prepare to meet your God; but for vain and sinful amusement; to dance on the crumpling brink of hell; to waste your time; to mispend your money; to abuse your talents; to grieve the Spirit of God, and tempt him to depart not only from you, but from this place; to put your Saviour to an open shame; to trample on divine authority and treasure up wrath against the day of wrath, and revelation of the righteous judgment of God.

Alas! my dear young friends, you know not what you do. But why should I again beseech you to "remember now your Creator"—why again assure you that "if you seek Him, He will be found of you: but if you forsake Him, He will cast you off for ever?" It has been done in vain.

If still resolved to pursue the ways of sin and death, I entreat you to pause, and consider well the meaning and certainty of the following message from God, which is hereby delivered to each of you, without addition or diminution, and will one day be realized in its full meaning and dreadful importance, by every individual who shall now presume to trifle with it, and does not repent.

*A Message from God unto thee.*

"Rejoice, O young man, in thy youth; and let thy heart cheer thee in the days of thy youth, and walk in the ways of thy heart, and in the sight of thine eyes; but know thou that for all these things God will bring thee into judgment; *Ecccl. xi. 9.*

"Can thy heart endure, or can thy hands be strong, in the days that I shall deal with thee? I the Lord have spoken it and will do it."

That you may all bear the voice of God, be converted to him, and enjoy his loving kindness for ever, is the fervent prayer of many,—especially of your very affectionate friend, the writer.

## NO. 14.

*The fullness of the New-Testament.*  
The world is filled with books, and a great many of them are excellent. How

## CHRISTIAN SECRETARY.

1. Discover no more of your method than you need must.

2. Pass not any thing, till you have bolted it to the brain.

3. Use the mother speech and tone, without affectation or imitation of any man, that you may not seem to act a comedy instead of preaching a sermon.

4. Clog not your memory too much; it will exceedingly hinder invention, and mar delivery.

5. Be sure you eye God, His glory, the good of souls, having, the day before, mastered self and man-pleasing ague. This must be renewed *toties quoties*.

6. Let your words be soft, few, and slow; and see they come no faster than the weakest hearer can digest each morsel; pause a while, and look in the child's eye, till he has swallowed his bit.

7. Look to your affections most carefully, that they be not, 1st, feigned, nor 2d, forced let loose to have their full scope; for then they will either overrun your judgment, or be a temptation to vain glory.

8. Preach speaking or talking to the people; look on the people, not on roofs or walls, and look on the most mortified faces in the assembly; let them know your preaching is real talking with them, whereby they may be provoked, (as it were,) to answer you again.

9. Take heed of overwording anything.

10. Be sure you have made the people understand thoroughly what is the good you exhort them to, or the evil you exhort them from, before you bring your motives and means; and,

11. Touch no scripture slightly; trouble not many, but open the metaphors, and let one scripture point out the other, the one a key to the other.

12. Let the scripture teach you, and not you it.

13. Be sure you feed yourself upon every pause with the people, before you pass it, else that will do them little good, and you none at all: Oh taste every bit.

14. Take these four candles to find out what to say to the people: 1. The scripture unbiased. 2. The thoughts and experience of good men. 3. Your own experience. 4. The condition of the people.

15. Break off anywhere, rather than run upon either of the two inconveniences: 1. Either to huddle or tumble together spiritual things or, 2. Tire the weakest of the flock.

16. Never pass over one point while you have any thing material to say of it, provided it be on a spiritual point.

17. Let your doctrine, and the constant strain of your preaching, be about the chiefest spiritual things, and let small controversies and external duties come in by the bye.

18. Beware of forms; neither be tied to any method.

19. Be always on that subject, which is next your heart; and be not too hasty and careful what to say next, for God will provide; it will be offensive like a brother, who, to my grief, has gone astray; and to lead his feet into the way of peace.—*Bogue.*

## THE INQUISITION IN 1820.

The following fact shows that the inquisitors of our own days, do not fall below the standard of those who followed the fanatic Torquemada:—\*\*\*\* was present when the inquisition was thrown open, in 1820, by the order of the Cortes of Madrid. Twenty-one prisoners were found in it, not one of whom knew the name of the city in which it was: some had been confined three years, and some a longer period; not one of them knew perfectly the nature of the crime of which he was accused. One of these prisoners had been condemned, and was to have suffered on the following day. His punishment was to be death by the pendulum. The method of thus destroying the victim is as follows:—The condemned is fastened in a groove, upon a table, on his back; suspended above him is a pendulum, the edge of which is sharp, and it is so constructed as to become longer with every movement.—The wretched sees this implement of destruction swinging to and fro above him, and every moment the keen edge approaching nearer and nearer: at length it cuts the skin of the nose, and gradually cuts on until life is extinct. It may be doubted if the Holy Office, in its mercy, ever invented a more humane and rapid method of extirpating heresy, or ensuring confiscation. This, let it be remembered, was a punishment of the secret tribunal, A. D. 1820!!—*The History of the Inquisition of Spain*, by D. J. A. Llorente, formerly Secretary to the Inquisition, &c.

## WASTE OF TIME.

Do parents—do school committees—do our legislators ever think of the lamentable waste of time, in our common schools? "It has been discovered," says President Lindsley, in an Address lately published, "It has been discovered at length, what indeed was always sufficiently obvious, that a boy need not be kept at school eight or ten years to learn to read his prime, write his name, cipher to the rule of three—and to hate books and learning the rest of his life. It has been discovered that boys may in three or four years, be taught hundred fold more, by skillful teachers in a skillful way, than their fathers ever dreamt of learning at all. This is the grandest discovery of our age. It will do more to meliorate the moral, physical and political condition of mankind generally, than all other means ever yet devised."

Yet here we are, in Vermont, rulers and people, apparently determined to turn our eyes from the light, and trudge along in the old path as long as we possibly can.—*Vermont Chronicle.*

26. Take heed that your comparisons be not ridiculous, and yet be not shy of homely ones.

27. Study every scripture you are to speak of beforehand, lest you overburden invention, or presume too much upon your own parts.

28. Take care to free truth of extravagancies, of needless digressions, needless heads, and enumerations.

29. Shun apologies, for they are always offensive.

## PANOPLIST.

*From the London Baptist Magazine.*

I. A Short Statement of the Reasons for Christian, in opposition to Party Communion. By Robert Hall, M. A. Hamilton, Price 2s.

II. Communion at the Lord's Table, regulated by the revealed will of Christ, not Party, but Christian Communion: A Reply to the Rev. Robert Hall's Pamphlet, &c by Joseph Ivamy. Wightman and Cramp. Price 1s. 6d.

## CHRISTIAN SECRETARY.

admit, that the subject discussed in two articles, is of great practical importance. Nor will many years elapse before this importance is felt in the Dissenting Churches, that are founded on the congregational principle, whether Baptists, or not. If the door be set wide, some of those who are without may appear, and what proportion the relative numbers will show.

Both the writers of the pamphlets announced, are so well known to the gious public, as to need no introduction from us, nor from any other person.

We had intended to give an analysis of the two pamphlets before us, but of course there is a special agreement.

Mr. Hall says, "The chief, I might say, the only, argument for the restriction of Communion, is derived from the example of the Apostles, and the practice of the Primitive Church. It is alleged some appearance of plausibility, that no repeat of the law has taken place; that the Apostles uniformized their converts, before they admitted them to the sacrament; during the first and purest ages of the Church knew of no members who submitted to that rite; and that

recently, in declining a union with who, however estimable in other respects, we are obliged to consider baptized, we are following the precedents, and treading in the steps of the inspired teachers of the church. Such, in a few words, is the sum substance of their reasoning, who are advocates of strict communion; and approach with a lofty and imperious air, and has prevailed with thousands, brace what appears to me a most error, we must bespeak the reader's patience, while we endeavour to set the bottom, in order to expose its faults.

Mr. Ivamy has followed Mr. Hall after page, with animadversions on part of the "Short Statement," most give one extract from p. 18.

"Mr. H. labours hard to prove that none were, or would have admitted without baptism by the hand of the primitive church, yet that

believers now have not the same evidence which primitive believers had. It was the will of Jesus Christ that

disciples should be baptized; that

of Baptists presents a case, which cannot be decided by Apostolic precedent, but nothing of this kind then existed, or

exist." But is it not a new system

ology, which teaches that cases made in the Church, which cannot be decided by Apostolic precedent? Suppose

question related to the celibacy in the Church of Rome on her

or their enjoining their people to

from eating flesh on their appointed days; would he admit, that because cases did not then exist, nor could

that they were cases not to be decided by Apostolic precedent? I now

in this country one thousand

in cattle, produce, labour, or money

building, by a subscription of ten dollars each. The True

Rock appointed me Superintendent

High School, & General Agent to raise

the greater burden upon me

to sustain. Some of my

devoted to hard labour, with

getting out timber, &c. for

the building prepared. Our

friends in Boston. We now pro

posed to have a

new school in the

eastern part of the country.

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